The Brethren Evangelist

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ASHLAND, Ohio, Aug. 1, 1888.

Tired out With Making a Living.

An esteemed brother writes us, that not much is being done in religious work, and gives as the reason that their ministers are so tired out at making a living.

This is a terse way of describing the condition of many. Even it is the case with the one doing the editorial work on this paper. It must be done at times when the average man is resting or taking his ease, and after he is *"so tired out at making a living."*

Therefore he is exactly competent to appreciate the condition of the preacher who is so tired out, and appropriately sympathize with him. This opens the way to a few reflections that may encourage some of those tired out.

There are men who esteem their labor of little value and they are the ones who are always tugging at reforms, pulling the boat against adverse winds and holding the battle field against the enemy after the skirmishers are driven away. The most unfortunate part of a life of that kind is that the man's labors are never appreciated. He is overworked, he fights behind the same old fortification always, he loads and fires the same old gun and he has no time to improve or change.

If he is a preacher, the people esteem the pleasures of sin above the riches of God, and his voice and words have no charm. They only impress upon their ears their duty, and if there is any thing irksome to the sinner it is the constant pricking of conscience by the arrows of truth. Then there are church members who are lukewarm, naked and blind, who dislike the truth. To them the old gospel gunner is distasteful, and they have no words to speak in his favor. They grow weary in well doing, and instead of constant battering at the citadel of sin, they prefer to go back in the shade and take a rest in the cool retreats of sin.

Finally a new man comes along. He has a dozen or twenty sermons moulded out and polished off. They are fixed in his memory like the a b c's in the speller's mind, and he has nothing to do but to work his tongue and make his motions. His illustrations are apt, his language is grammatical, and the people are captivated. "The outsiders like him," "he is the preacher for me," "I would go to church if we had such preaching," "I don't see why our preacher can't preach like that preacher does," etc.

The people act as though they had lost their senses or were not possessed with good sense.

Probably the new man is one who values his labor at nine hundred per cent above par. He will not do anything unless he receives an extra compensation, and of course what he does is first-class, but there is little of it. As soon as his stock of sermons and "old chestnuts" has run out he moves somewhere else, and the faithful old gunner loads up and begins to shoot on as usual. He has ideas as good as other men's and a brain that can soar as high, dive as deep and reap as many thoughts as any other. But just when they come upon him there is a shower of rain coming up in the West and he must hurry to get the hay in or it will be all spoiled and made worthless. There is a rush and a bustle, panting and wiping away the sweat, lifting, pulling and pushing, and at last the hay is in. It is supper time and it begins to rain. The stomach is hungry and there is plenty of time to eat a good round meal. It is raining, and he gets down the old Bible to see what he will preach upon next Sunday. His system relaxes. By continued and prodigious assertions of the will he manages to keep his eyes open about half of the time and snatches in a word now and then. At last he gives up the task and follows nature into a deep sleep, too deep even to be accompanied by Jacobs' Ladders or Peters' sheets.

He toils on through the week every day from five o'clock in the morning till eight o'clock at night—fifteen hours of labor, such as would lay upon the shelf fifteen fat-salaried preachers for six months—and the week is ended and he goes to preaching on Sunday. People wonder why he is not eloquent like Demosthenese, profound like Bacon, beautifully acting like Whitfield, poetical like Longfellow.

"Well what will we do about it?"

Do this—

Honor your brother and preacher who has borne with you the heat and burden of the day and faithfully stood by his colors through adversity and prosperity, and has preached you the saving gospel, without blemish or polish. Show him you sympathize with him, help him with food and raiment if you have no money to give. Be attentive and dutiful in church work, be zealous and inspire him, and graciously excuse his failings. How would you feel if you were in his place and would do the best you could and in return for your sacrifice receive nothing but insult from your members for all your pains and labor? Good treatment will in a measure take away the "so tired out with making a living."

In the Brethren church it is impossible to have a different state of things at present. The ministers must be self-sacrificing and the members should be so too. If we will not learn these severe lessons, we are not faithful stewards of God's treasures. Labor on in hope and patience, and make all due allowance for the defects and short-comings of those laboring under disadvantages.

Not Right.

We are asked to answer the following inquiry:

July 18

Dear Bro.:—Please inform us through your paper if it is, or is not considered right, among us, to receive members into the Brethren church from any other denomination without baptizing them by trine immersion? And oblige your sister,

L. R.

We answer that it is not considered right.

There are several exceptions that it is proper to make here to prevent wrong conclusions being drawn. Members are received into the Brethren church from other denominations when such members were baptized by trine immersion on entering the churches from which they came.

The Brethren church hold that Trine Immersion is Christian Baptism; therefore every person who has been baptized in that way has received Christian Baptism, and, so far as baptism is concerned, is competent to enter into the church.

All other appliances of water are not honored as Christian Baptism, and to receive members into the Brethren church upon the compends and substitutes invented and used by men is not right.

EDITORIAL NOTES.

Try to excel in love and you will be honored by God.

"It is hard to see how anything could be more infamous, disgraceful to a Christian country, than the rum traffic with Africa. Only last week there sailed from New York harbor, for the Dark Continent, a vessel carrying 1,400 packages of New England rum. This is the largest cargo of the kind ever shipped from here to the African Coast. From the 1st of May, 1887, to the same time the present year, there were sent out from Boston to Africa 8,188 packages of New England rum, or 849,569 gallons. This multiplied by four, gives 3,298,276 quarts, or 6,796,552 pints. As there are sixteen ounces in a pint, and two onces make a fair drink, the aggregate of the shipments was equal to 500,924,416 drams.

This is shocking. Think of the wretchedness and ruin, the devastation and death, thus caused among an already debased and degraded people—none more so on the face of the earth—and this by a Christian land!"

The above remarks from the *Herald and Presbyter* strike at a great crime. Intoxicating liquors is satan's chief agent in civilized and Christian lands. When will the Christians rise up together in this country and establish state and national prohibition? It is their duty to do it at once, and stop the imposition upon foreign countries, and demoralization at home.

The treasurer of the Presbyterian Woman's Foreign Missionary Society reports that the year's receipts of the society were nearly $150,000—an advance of more than $20,000 on the previous year. We expect the Christian Endeavor of our church in a year from now will be able to report receipts, but not so extensive as the Presbyterian women of course.

Bro. J. B. Lair is a deep thinker and a rapid writer. The fruit of his pen is abundant and that which is devoted to explanations of scripture is especially good.

Is Indiana and Michigan going to hold a convention this year?

Kansas will get a treat of Brethren Church doctrine if Bro. Bashor remains in the state a few months.

Bro. R. H. Bolton, of the Church of God has found a little church in Michigan called the "Free Union Church of God." He says, "they run the accommodation train on baptism, that is, they immerse, sprinkle and pour, and call it all baptism. In the leading doctrine they are Methodistic, possessing an episcopal form of government." He also said that they had lost ministers, members and churches that have gone into the ranks of other churches. Churches are like civil institutions some times are: if made with the purpose of pleasing all, no one is likely to be satisfied. "The accommodation train on baptism," means that baptism is a non-essential. All who hold that there are three or four kinds of baptism really do not believe there is any virtue in the ordinance.

On Blackwell's Island, N. Y., is an organization called "Friend's of Jesus," organized some time last year. Every one who joins it promises "to try to make home and common life more true and beautiful."

Bishop Taylor, the greatest missionary bishop of modern times, said, in his address before the National Temperance society of New York that only one-fourth as much gin and rum were used in Liberia, at the present time as there was several years ago. The reason he assigns to the labors of Amanda Smith. This is a splendid eulogy upon her worthy work. God grant that women may be raised up all over the land to destroy the soul-destroying liquor business.

Why don't Bro. Beer advocate the wearing of caps by private importunity and with his pen? Probably he does the former. We have always been an ardent admirer of that comely headdress, especially for aged sisters. We advocate the wearing of the plain cap, but we must confess that we have not accomplished much. It is a becoming custom and we believe, beautiful to angels; but as Paul says, the churches of God have no such custom, and we understand that to mean that the wearing is not compulsory, scripturally. Probably brother can make it compulsory, scripturally, then we can work with better effect.

The color line is a subject of much contention in the Presbyterian church at the present time. An effort is under head-way to again unite the churches of the northern states with the church of the southern, and the color line is the bone of contention. The church separated during the war. In the North the sentiment of the church is to receive members with the whites, and in the South they worship in different churches. Colored people should not be disrespected as Christians, but so long as the law of the country prohibits inter-marriage between the whites and blacks, the church of the North cannot expect the Southern churches to entirely destroy their prejudices and dislikes. Leaving out the element of justice and view it from a prompting of human nature, the Presbyterian church. North, would despise association with the colored people worse than the South.

"Impressions of Nebraska," by Bro. Geo. W. DeBolt came at last and will be printed next week.

BRUMBAUGH'S CROOKED STATISTICS.—On July 26th, the New York *Independent*, one of the notable religious papers of this country, published a page of statistics of churches of the United States. In the page is an alleged estimate of Dunkard churches, ministers and membership; it stands like this:

		Chs.	Min.	Com
Dunkards:	Conservatives.	430	1,930	90,000
"	Progressives.	200	325	3,000
"	Old Order.	130	230	2,000

The article purports to be a detailed exposition for this year, and the above figures are H. B. Brumbaugh's estimate, who is editor of the *Gospel Messenger*, Huntingdon, Pa.

If the estimate as given above is for the year 1888, then Editor Brumbaugh is under some strange hallucination. If he is correctly represented by the *Independent*, he rather overdone the estimate on the number of churches. According to his figures, there is allowed an average membership of fifteen to each church. We doubt whether there is five churches in our brotherhood with so small a number. During the last three years the accessions to the Brethren church have numbered one thousand each year, which alone would constitute more than 3,000 communicants.

We are inclined to believe also that the estimate belittles the Old Order church cruelly. At their late yearly meeting there were nearly five hundred who communed and a good many aged people remained away from the table because they were decrepit and unfit to undertake the strain upon their health, of being in a great crowd of people. It is pretty safe to venture that there were five hundred members at that meeting, while some make it 1,000. We are free to assert that not nearly one-fourth of the Old Order membership was at the yearly meeting. We venture there was not one-tenth there. This would make the membership about 5,000, and this we would regard as a conservative estimate.

Miami Valley Items.

Last Sunday, the 22nd, we held our regular meeting in the Miamisburg church, with the usual good congregations.

On Monday afternoon we met at the church, and then proceeded to the Miami River where 18 were baptized unto Christ.

The next thing on the program is the Ludlow Falls Harvest Home and Sunday School picnic.

We are sorry that the Farmersville congregation appointed their picnic on the same day.

With Bro. McFaden. I think the principle advocated by brother Bauman cannot be too strongly advocated. I refer to his assertion: "If a sister feels better with the modest cap or bonnet on her head, God forbid that any one should interfere with her." I suppose that if an individual vote was taken on this assertion, there would not be one dissenting voice. I do not think that one member in our church objects to any person wearing that which accords with her conscientious views, but it is the enforcing of these things upon the general body, and endeavoring to make all conform to a certain mode of dress that has brought on so many objections.

It is really refreshing to read the encouraging news items from Brethren H. Shomber, J. H. Swihart, John A. Miller, of Ohio, E. H. Smith, J. F. Koontz and others in last number. Let us brace up each other in thus reporting the success of the different congregations.

THE CHURCH NAME AGAIN.

Sister Annie Arnold, of Kansas, criticises some remarks I made about the church name some time ago. I am sorry the article did not find its way into the paper sooner, as then the readers would be better able to judge how wrong I was in my assertions. Our Sister Annie, about five years ago, was one of our most active members in the Ashland City Church. The happiness connected with those associations are still remembered with delight. But, my dear sister must excuse me if I say that she has entirely misenterpreted my assertions concerning the church name. Her criticisms are a little severe. I still maintain that the principle of nonresistance as taught by Jesus goes deeper than merely taking up arms in war. It can come right down to the matter under consideration, the adoption of a church name. I do not know whether it is profitable to enter into all the arguments I used when I wrote the article, but that they used and claimed the name of Brethren all along will not be hard to see. Their hymn book, tracts, advertisements, etc., were always written "German Baptist or Brethren." And according to the principle taught us in Matt. 5:38–42, we should give up what may be rightfully ours. "But I say unto you, That ye resist not evil," goes further than we are willing to go. No matter what I may have done or what the Dayton Convention may have done, the Lord Jesus says virtually that we are to give way even to impositions. We are all human, and liable to mistakes, but for one, I dare not trust my utterances made in the excitement of such controversies when the division took place. I would blush to think that the Brethren church, making such high claims to be gospel alone people, would contradict the spirit of the gospel. One of the hardest things for human nature to do is to surrender to an enemy. The Ger-